

THE

LINCOLN MAGAZINE

OCTOBER, 1905



"Now sonny, you keep that pledge, and
it will be the best act of your life!"
—Abraham Lincoln.

Abraham Lincoln
and
Temperance Reform

By Congressman
Chas. E. Littlefield

A HOME JOURNAL
OF
SOCIAL AND CIVIC
FREEDOM

The Death Warrant
of A Sham
By John W. Yerkes

The American Anti-
Saloon Convention
at Indianapolis



Statue of Francis E. Willard, Hall of Fame
Washington, D. C. See Page 2

The Herald of a Great Cause

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VOL. I

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NO. 4.

The August number of the Lincoln Magazine was omitted at the suggestion of many of our friends. The vacation months are fruitful of slight progress in Omission of August Number our reform as in church work in general. It was deemed to be in the interest of sound economy to respect the vacation spirit and devote our energy to making the September number a success. This result we believe was achieved.



As European Civilization lay asleep through the Dark Ages to wake to new life in the Renaissance, so Temperance Reform has, after years of slumbering, been born again to fresh activity. A few faithful devotees of learning kept the flame of knowledge burning through centuries when war and the chase were the chief ends of man.

The Temperance Renaissance A handful of zealous reformers tended the altar fires of temperance in the midst of a nation indifferent or hostile. The awakening, sudden in appearance, is really the result of natural development. For twelve years the Anti-Saloon League has been agitating the question in all parts of the United States. In recent years over fifty thousand public meetings have been held annually and incalculable quantities of literature circulated. Through ear-gate and eye-gate the people have received the facts of the saloon business and have been taught the effectiveness of united action. Thousands of churches have been brought into active and enthusiastic co-operation in the battle against the liquor traffic. As a result every branch of temperance endeavor had been quickened with new life. Pulpit, press and temperance society are today alive on the question, and growing daily in the vitality of their interest. Not a day goes by that the area of saloon territory in the United States does not decrease. As steadily no-license territory expands. This is the Temperance Renaissance.



The "Chicago Advance" suggests if Russia's generals had displayed such skill on the battlefield as her envoy exhibited in the field of diplomacy, her armies would have driven the forces of Japan into the deep sea. Sergius "God Give Us Men" Witte was the agent of a defeated nation, vanquished on sea and land, and torn by mutiny at home. American sentiment was with Japan. Witte won his difficult task against great odds. Look at the secrets of his success. A most genial and tactful personality. Greater still was his diplomacy. He reckoned accurately the relation of the other powers to Japan and Russia. He understood the world's horror of war. He conceded with apparent magnanimity half Sakhalin, Korea, Manchuria, Port Arthur and the peninsula, none of which was Russia's. Then he stood firmly against indemnity, and he won the struggle.

In the conflicts of the church against sin which are waging men for leaders like Witte are essential. Men of sterling manliness, gracious individuality and tactful generalship. With the absolute right upon the side of God's people, with the sure

promises of God's mighty aid, all the Devil's fortifications must fail and all his armies be defeated if only men of power are in command.

"God give us Men!"



In the interest of honesty is the ruling of John W. Verkes, Commissioner of Internal Revenue, which is given at length on another page of the LINCOLN MAGAZINE. In brief, he has decided that after December 1,

Turning the Light On Clandestine Tippling

everybody who sells patent medicines which are "composed chiefly of distilled spirits or mixtures thereof, without the addition of drugs or medicinal ingredients in sufficient quantities to change materially the character of the alcoholic liquor," shall have to pay the tax of twenty-five dollars a year as a liquor-dealer. A subsequent decision applies the same ruling to essences and flavoring extracts. The press has almost unanimously expressed its approval of this action and thus we can do no better than reprint for our readers the comment of the Chicago Post, which sums up the whole matter admirably:

The most dangerous sort of inebriation is that which is indulged by stealth. Drinking straight whisky in secret is bad enough; but drinking whisky under the pretense of toning up the liver or purifying the blood or correcting the stomach or fortifying the nerves, and with the distiller masquerading as a patent-medicine maker and the saloon-keeper dispensing his potations under the honorable sign of the mortar and pestle, must be considered the limit of clandestine tippling.



One of the most significant facts of recent times is the reported reduction of the consumption of alcoholic beverages in England. The consumption of distilled liquors has fallen off twenty-one per cent per capita; of wines thirty-three per cent per capita; and of beer thirteen per cent per capita. Various attempts have been made to assign a cause for this great change. The Chancellor of the Exchequer boldly ascribes it to a

The Reduced Consumption of Alcohol in England

"wave of sobriety." Others seek to account for it on the ground of hard times. But no less an authority than T. P. Whitaker, M. P., who has made a special study of this question, declares that material conditions among working people have improved, and that were it not for the growth of temperance sentiment the consumption of liquors would have vastly increased. Among the most effective causes of the development of temperance ideas has been the work of the American Evangelist Dr. J. I. A. Henry, in whose meetings thousands of people have been led to sign the total abstinence pledge. The London Times sees in the increased disinclination of the medical profession to prescribe alcoholic stimulants an efficient cause of the falling off in the drink habit. Probably all the causes mentioned have played a part in producing the result. Certain it is, that with the introduction of temperance education along American lines into the schools of England the good work will be perpetuated. As the Times says, "Belief in the strengthening and supporting qualities of alcohol will eventually become as obsolete as a belief in witchcraft."

Abraham Lincoln and Temperance Reform

By Hon. Chas. E. Littlefield, M. C.

[Extracts from an address delivered at the dedication of the statue to Frances E. Willard in the Hall of Fame, Washington, D. C.]

THIS is the first time that our Valhalla has been graced, adorned, and honored by the statue of a woman. Frances Elizabeth Willard can fittingly and appropriately represent her sex in this distinguished and honorable company. Illinois honors herself by giving to womankind this noble recognition. It is a most gratifying reflection that if the mighty and sainted shade of the departed Lincoln could have been consulted it would have no doubt concurred with hearty enthusiasm in this selection. She was the especial representative of a great cause in whose principles he religiously believed and whose tenets he faithfully practiced. Abraham Lincoln was a total abstainer. The sincerity of his habits and practice in this regard were subjected to the highest test when the committee to notify him of his nomination as a candidate of the Republican party for the Presidency visited him at his modest home in Springfield.

After having received the momentous message, in the presence of that distinguished and notable gathering, he said:

"Gentlemen, we must pledge our mutual health in the most healthy beverage which God has given to man. It is the only beverage I have ever used or allowed in my family, and I can not conscientiously depart from it now on this occasion. It is pure Adam's ale."

In a private and confidential letter written June 11, 1860; in referring to this incident, he wrote:

"Having kept house sixteen years and having never held the 'cup' to the lips of my friends there, my judgment was that I should not, in my new position, change my habits in this respect."

How the moral courage and absolute sincerity of the man is exemplified by this incident. While he did not make his views offensively conspicuous, he did not hesitate when occasion called to avow them.

Hon. Lawrence Weldon, of Washington, D. C., a distinguished and able judge of the Court of Claims, traveled from his home to Bloomington, Ill., on September 12, 1854, for the purpose of hearing Judge Douglas discuss the political issues of the day. At that time he had never met Mr. Lincoln, who was in town attending court. Mr. Weldon was present in Douglas's room at the hotel when Douglas declined an invitation to divide the time with Mr. Lincoln.

On a sideboard were liquors of various kinds. Lincoln came in and Douglas introduced him to Mr. Weldon. Social drinking was then a well-nigh universal custom, and in a few minutes Douglas said: "Mr. Lincoln, won't you have something to drink?" To this Mr. Lincoln replied: "No, Judge, I think not." "What," said Douglas, "do you belong to the temperance society?" "No," rejoined Mr. Lincoln, "I don't belong to any temperance society, but I am temperate in this, to wit: I don't drink anything." This incident I have from the Judge's lips.

Nor did he hesitate to preach in accordance with his practice. On Washington's Birthday, February 22, 1842, in his own home city, he delivered one of the most remarkable temperance addresses extant. Referring to the drink habit, he said:

"Let us make it as unfashionable to withhold our names from

the temperance pledge as for husbands to wear their wives' bonnets to church, and instances will be just as rare in the one case as in the other."

Speaking of the dignity and vital importance of the temperance reform, he said:

"If the relative grandeur of revolutions shall be estimated by the great amount of human misery they alleviate and the small amount they inflict, then indeed will this be the grandest the world shall have ever seen. Of our political revolution of '76 we all are justly proud. It has given us a degree of political freedom far exceeding that of any other of the nations on the earth. In it the Old World has found a solution of that long-mooted problem as to the capability of man to govern himself.

"In it was the germ which has vegetated and still is to grow and expand into the universal liberty of mankind. But with all these glorious results, past, present, and to come, it had its evils too. It breathed forth famine, swam in blood, and rode on fire, and long, long after the orphan's cry and widow's wail continued to break the sad silence that ensued. These were the price, the inevitable price, paid for the blessings it brought.

"Turn now to the tempearance revolution. In it we shall find a stronger bondage broken, a viler slavery unmitigated, a greater tyrant deposed. In it more of want supplied, more disease healed, more sorrow assuaged. By it no orphans starving, no widows weeping. By it none wounded in feeling, none injured in interest."

And what a noble ally is this to the cause of political freedom. With such an aid its march cannot fail to be on and on until every son on earth shall drink in rich fruition the sorrow-quenching draught of perfect liberty. Happy day,

when all appetite is controlled, all passions subdued, all manners subjected, mind—all-conquering mind—shall live and move, the monarch of the world. Glorious consummation. "Hail, fall of Fury! Reign of Reason hail!" This rings with no uncertain sound.

The momentous character of this great question never was and probably never will be stated more forcibly, vigorously, effectively, and truthfully. He was a most vigorous and effective advocate of that logical corollary of total abstinence for the individual, prohibition for the State. He spent weeks in Illinois campaigning for the adoption of the Maine law in that State. The following excerpts were the keynotes of his speeches:

"This legalized liquor traffic, as carried on in the saloons and grog shops, is the great tragedy of civilization. The saloon has proved itself to be the greatest foe, the most blighting curse that has ever found a home in our modern civilization, and this is the reason why I am a political Prohibitionist. Prohibition brings the desired result. It suppresses the saloon by law. It stamps and brands the saloonkeeper as a criminal in the sight of God and man. * * *

"By licensing the saloon we feed with one hand the fires of appetite we are striving to quench with the other. While this state of things continues let us know that this war is all our



Representative Littlefield

own—both sides of it—until this guilty connivance of our own actions shall be withdrawn. I am a Prohibitionist because prohibition destroys destruction."

In 1863 he declared that:

"The reasonable man of the world has long since agreed that intemperance is one of the greatest, if not the greatest, of all evils among mankind."

That his wide and varied experience never changed his earlier views is clear from the statement made by him to Mr. Mervin on the very morning of his assassination:

"After reconstruction, the next great work before us is the prohibition of the liquor traffic in all of the States and Territories."

Inspired by this high and lofty purpose he entered the presence of his Maker.

Abraham Lincoln was neither a crank, a fanatic, a hare-brained enthusiast, nor a hypocrite. None of us need be ashamed to follow where he nobly led. (Applause.) His footsteps have made it holy ground. If the shades of the departed revisit the haunts of men, we may feel assured that he would behold with the greatest of satisfaction the recognition of the cause in which he believed with his whole heart by the erection of this memorial to the memory of this brilliant and devoted woman.

* * * * *

More than fifty years ago General Dow, at the request of the broken-hearted wife of a drunken husband, called upon a saloon keeper and urged him not to sell to the unfortunate man. He was ordered out of the saloon with the remark, "There's my license on the wall. This man is one of my best customers. I'll not offend him." "Do you mean that you will go right on selling whiskey to him?" said Dow. "I shall sell to him just as long as he can pay for his drinks," replied the saloon keeper. As General Dow left the saloon he said, "The people of the State of Maine will see how long you will go on selling." In 1851 came the Maine law. With the exception of two years—1856-1858—it has been steadfastly adhered to ever since, though not as continuously and effectively enforced as it ought to be. It has been estimated from actual sales taken from old account books that prior to 1851 the people of Raymond, then a small town of 1,149 souls, with a valuation of about \$150,000, consumed more liquor in every period of eighteen years than the entire valuation of the town. To-day no liquor tax is paid in the town, and while its population has decreased to 823, its valuation has increased to \$213,576. The soil and climate of Maine are not such as make the development and accumulation of wealth an easy task. The natural facilities that contribute to that end are much inferior to those found in the Middle States, the South, and the great West.

Nature has done little for her beyond furnishing the opportunity for the development of an energetic, enterprising, vigorous, hardy, intelligent, and sturdy people. They have sent thousands upon thousands of their hard-earned savings during the last two decades into the far West, attracted by the expectation of a profitable return thereon. Very few of these thousands ever have returned, or ever will return, thus diminishing her savings and impairing her wealth.

There is nothing in her policy or law that differentiates her from her sister States except the prohibitory law. The only reliable indicator of the thrift and prosperity of a people is its savings. In this respect the people of Maine, fostered by legislation that preserves their earnings, challenges all comparison.

In 1850 she had no savings banks; in 1900 she had deposited \$66,132,677 in her savings banks. While she ranks only thirteenth in population among the States of the Union, there are only six that outrank her in the amount of savings deposits, and only seven which have a larger number of depositors.

Illinois, with about seven times the population of Maine, has \$7,000,000 less savings deposits. Ohio, with nearly six times the population of Maine, has \$22,000,000 less deposits. Pennsylvania, with nine times the population of Maine, has only \$40,000,000 more deposits. In other words, Maine has in her savings banks \$95.22 for every inhabitant. Illinois has only \$13.43; Ohio, \$10.71; and Pennsylvania, \$16.12. While

Maine's population has increased since 1850 only twenty per cent, her valuation per capita has increased 252 per cent. A single concrete, unimpeachable, significant fact like this, bearing living witness to the efficacy of her settled policy, is of more value than reams of newspaper columns full of ill-considered and unfounded assertions that the law has been a practical failure. (Applause.) It is entirely true, as eloquently and incisively declared by Governor Cobb, of Maine, in his recent noble message, that this law "lies very close to the heart and conscience of thousands of the men and women" of Maine.

Miss Willard believed in the wisdom and efficacy of this legislation. Sincere and zealous enthusiast as she was, she was essentially and always broad minded, catholic, and tolerant in her views. She knew that intelligent discussion and free and open agitation would in the end disclose and firmly establish the truth. In her last important public utterance she laid down Cobden's rule as her guide: "Never assume that the motives of the man who is opposed to you in policy or argument are one whit less pure and disinterested than your own." Commenting, she said:

"But, alas, it is our custom to consider that wisdom will die with us, and that truthfulness first had its being when we were born. While the facts are, speaking broadly, that being subject to a certain pressure of education certain great masses of men look upon them in another way, and nothing short of that argumentation which politics furnishes will enable both groups to reach at last an equilibrium of thought by leavening the entire lump with two different kinds of education, so that one view shall modify the other. And the greatest of all these is charity."

The home is the basic unit of our Christian civilization. It is the foundation stone upon which our free institutions rest. Upon its integrity, purity, and character the character and quality of our civilization depend. It is a holy shrine. Whatever profanes it pollutes the sacred temple of liberty itself. Whoever defends and ennobles it insures to our children and our children's children the blessings of freedom and the enduring of a "government of the people, for the people, and by the people." A civilization based upon a lecherous and debauched home is rotten at the core.

Statesmen, warriors, and patriots may strive and build and, achieve, but all their striving, building, and achieving is in vain, even "as sounding brass and the tinkling cymbal," if it disregards the eternal moral verities and does not conserve the true happiness and the highest welfare of mankind. This divinely gifted woman bent every energy, shaped every purpose, and devoted every aspiration of a godly life to the consummation of this happiness and welfare. It is meet that her work should be thus recognized.

This statue stands, and always will stand, as the highest and truest embodiment of all that is noblest, best, and divinest in the womanhood of America and the enduring memorial of "whatever things are of good report" in our Christian civilization. (Great applause.)

How No-license Hurts.

Shenandoah, Iowa, is a lovely little city of nearly 4,000 inhabitants, who are all well-to-do, have fat bank accounts, are up-to-date in every particular and are quite as proud as they are contented. It looks like a New England town, and is settled with New England people. The residents are nearly all of American birth; there are no foreigners except a few Swedes, who are employed in the nurseries. There are no saloons, and everybody testifies that no liquor is sold surreptitiously at the drug stores. Therefore there is no disorder, no crime, no vice, no poverty, and nothing for the criminal courts to do. There are no police, because none is needed and the money that other towns pay for such purposes is here expended on the schools.—*The Chicago Record-Herald*.

Thou God of all, infuse light into the souls of men, whereby they may be enabled to know what is the root from whence all their evils spring, and by what means they may avoid them.—*Euripiides*.

